KULA YAMALA

The Karunya Lahari Stotram

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Transcribed and Translated from the Original Manuscript

TRANSLATED BY SHAKTI PATH

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MANGALACHARANAM

By the boundless grace of Maa Bhagavati,
this translation has been made possible.

We dedicate this humble effort
to Her lotus feet.

ACKNOWLEDGEMENTS

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PREFACE

Until now, this sacred section of the *Kula Yamala* was only available in the form of a handwritten Sanskrit manuscript, locked away in an archive. Seeing a vital need to make this divine knowledge accessible, our team, **Shakti Path**—a group of young seekers—took up the task of transcribing the complex Devanagari script and translating it into English.

We undertook this monumental task purely out of devotion and by the grace of Maa Bhagavati. As a young team, we acknowledge our limitations. Translating esoteric tantric texts and ancient poetry is incredibly difficult, and the original manuscript contained its own scribal quirks.

We sincerely apologize for any grammatical, transcriptional, or translational errors that may remain in these pages. We hope that the learned readers will forgive our mistakes and focus on the profound devotion and message contained within these sacred verses.

INTRODUCTION

The *Kula Yamala* is a profound text of the Kaula tradition. The sections translated herein detail esoteric rites, the compelling narrative of the fallen Brahmin Shivasharma, and his ultimate redemption through the grace of the Goddess.

At the heart of this collection is the *Karunya Lahari Stotram* (The Wave of Compassion Hymn), a magnificent ode to the Supreme Goddess. Through a dialogue between Dharmaraja (Yama, the Lord of Death) and his messengers, the text reveals that those who are devoted to the Goddess are beyond the reach of death and karmic retribution, ultimately attaining the divine abode of Shiva.

THE KULA YAMALA

Salutations to Lord Ganesha.

The Lord said:

[1-2] O beloved Maheshwari! Dharmaraja (Yama), the highly intelligent son of the Sun God, who is favorably disposed toward those Kaulas wherever they go, and who is auspicious for men, is always pleased even by singing [His names] in the morning and at noon.

[Yama instructs his soldiers:]

[3] "O my soldiers! By going near those who chant names such as Narayani, Himasuta (Daughter of the Himalayas), Janani (Mother), Bala, Shrisundari, Vijaya, and Kalika, you will only attain supreme distress and a loss of happiness."

[4] "By going in front of those who repeatedly utter names like Jalapa, Jayanti, Vishalakshi, and Kalika, you will incur harm."

[5] "If you approach those from whose mouths the name of Bhavani is invoked, you will incur supreme sorrow."

[6] "Therefore, O great soldiers, I take refuge in Shiva again and again. Even there, I declare myself to be a servant of those on the Kaula path."

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[7] In the Treta Yuga, there was a certain great Brahmin renowned by the name Shivasharma, who was a master of the Vedas and highly skilled in the Vedangas.

[8] He performed supreme penance for half of twenty (i.e., ten) divine years. Due to his penance, the earth trembled repeatedly.

> *Note: The scribe wrote 'subhatam cha', which is likely an error for 'subhrisham', meaning 'exceedingly'.*

[9] Hearing of his penance, Brahma, Vishnu, and Maheshwara attained supreme astonishment, and Indra became fearful.

[10] At this very time, Purandara (Indra) became overwhelmed with anxiety. He sent Urvashi, who was manifest like a divine illusion. She, having come together with Rambha, Menaka, and Rambha...

> *Note: The text seems to erroneously repeat the name Rambha.*

[11] ...created a display [or sang the fifth note]. Surprised, she was entirely unable to infatuate him.

[12] Even when a mere year had passed, he did not attain delusion then. Then Urvashi went quickly to heaven, intensely ashamed.

[13] Seeing her, Indra became dejected in mind, reflecting thus: "What should be done by me now? By what desire/action can I become free from sorrow?"

[14] Then, by him who was overwhelmed with anxiety, the gods led by Agni were summoned, and the Lord of Heaven (Indra) spoke the narrative to them.

Shri Indra said:

[15] "O Gods! Listen to my words with supreme respect. Having heard, let it be acted upon afterwards by those endowed with love for Agni."

[16] "The excellent effort of the sage here is to usurp my position. How can an obstacle to his penance happen very quickly?"

[17] Hearing this speech, the great Varuna said: "O Lord Purandara (Indra), why is this mental distress being created?"

Varuna continued:

[18-19] "While Varuni (the Goddess of Wine/ intoxication) exists, why is this being worried about by you? Having gone there, and indeed some fierce ones having taken Varuni... By whose touch that sage will attain a state of ignorance/intoxication, and the destruction of his penance will manifestly happen."

> *Note: The text reads 'jnativatam', likely a scribal error for a state of ignorance or intoxication.*

[19] (Continuation) "...will happen thus for the sage."

Having heard this speech, Purandara (Indra) became delighted. He then sent...

[20] ...the excellent group of Apsaras (celestial nymphs) again. Then the highly illustrious and very intelligent Urvashi, taking the fierce Varuni (the intoxicating essence/goddess of wine)...

[21] ...went to the side of the sage to delude him. Having gone there, the goddess Urvashi threw/ sprinkled...

[22] ...then upon the sage, the very fierce goddess Varuni, acting with supreme [feigned] respect.

[23] Attaining whose touch, even Shiva along with the gods is completely diminished [or overcome], as it is manifestly the destroyer of meditation (Samadhi) and chanting (Japa).

[24] By the mere casting of it [Varuni], desire quickly arose in that great sage, and he verily sang out, "Kam yoni..."

[25] Thus speaking deliriously, that sage, filled with intense excitement, opened his eyes and saw the wondrous group of Apsaras.

[26] And even there, seeing the goddess Urvashi embracing him again and again, he too, supremely infatuated, engaged in embracing her.

[27] At this very time, that lowest of Brahmins deviated from his vows. And she [Urvashi], adorned by the group of Apsaras, disappeared [attained invisibility].

> *Note: The scribe wrote 'antarhim' instead of 'antardhim'.*

[28] That Brahmin lamented: "Alas, O large-eyed one! Alas, alas, O sweet-speaking one! Alas, O Goddess! Where have you gone? I am thrown into an ocean of sorrow! Alas, alas, O lotus-eyed one! Alas, alas..."

[29] "O beautiful-faced one! Where have you gone? Where have you gone? Do you not look upon me, who is so sorrowful?"

[30] Lamenting thus, the Brahmin wandered about, filled with sin. He wept intensely, repeatedly saying, "Where has she gone?"

[31] Wandering the earth (Kashyapi), he saw somewhere a large-eyed courtesan (Variyoshita) known by the name Kamakala.

[32] Seeing her, that sage then went to her dwelling. Exceedingly infatuated and thoroughly deluded, he fell completely under the sway of divine illusion.

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Shri Devi said:

[33] "O God of Gods! Ocean of mercy! You who are devoted to showing grace to devotees! His body had become firm/powerful through penance over divine years, O Lord."

[34] "Did his [fallen] semen become fruitful or did it become fruitless? Sever this doubt of mine with compassion, O Lord of the Universe!"

Shri Bhagavan said:

[35] "You have asked well, O auspicious one, you who are devoted to the grace of the world. From his fallen semen, a pair [male and female twins] was indeed born."

[36-37] "Having taken the materials for pilgrimage and other rites, O Parameshwari, at this very time an incorporeal voice spoke: 'He is initiated (Dikshita). Here in this task, his beginning will take place. And the union of elements [or encountering of materials] will be supremely auspicious, O beautiful one.'"

[38] "'This [male child] is named Sulocana, and the female is named Asmotkati. Let him be the initiated one among all the Gods and Danavas.' Thus, from his semen, the 'Dikshita' was born..."

[39] "...the agent of action, by whom, O Goddess, the righteous acts for the sake of mankind were propagated. Listen, O Goddess, to the further narrative..."

[40] "...of the Brahmin, O beautiful one. That Brahmin, upon seeing the courtesan, was entirely infatuated by the arrows of Kama (desire)."

[41] "She too became completely infatuated upon seeing his form, O scorcher of foes. Love arose between the two, the courtesan and the Brahmin, O Shivaa."

[42] "The great-minded one attained an increase in sons, grandsons, wealth, and the like. And having acquired the Kula-dharma (the Kaula tantric path) by the grace of Sanandana..."

[43] "Then he, subject to time, at the very moment of abandoning his body, O Shivaa, became supremely pure and great by means of the hetu [a term often used in Kaula contexts for ritual wine/substances]."

[44] "But at this very time, the exceedingly fierce messengers of Yama (the God of Death) arrived to seize that Brahmin, O highly intelligent one."

[45] "With hair standing on end, with terrifying eyes, holding huge maces in their hands, they were terrifying the great-souled Brahmin, who was utterly deluded."

[46] "Among them was a commanding gana named Virupaksha (Deformed/Fierce-Eyed), whose mace, held in his hand, was a yojana (several miles) in extent."

Virupaksha said:

[47] "'O Ganas, listen to my words, I state them to you exactly. See this sinner! And at the time of his death...'"

[48] "'...wine was heavily consumed [by him]. Therefore, strike him, O Ganas!'"

Shri Bhagavan said:

Having received this command, the mace-bearing ganas...

[49] (Partial) "...just as they were about to strike..."

> *Note: The text cuts off here, moving to the next page. The first letter 'रं / raṃ' completes the word 'प्रहारं / prahāraṃ' from the previous page.*

[1] ...[strike] a blow. Then, that terrified Kaula Brahmin praised the bliss-giving Goddess with divine words.

Shri Devi said:

"O blessed Lord! O highly fortunate one! Savior of the three worlds! Having heard the story of Shivasharma, my mind is torn."

[2] "Hearing of the Kaula's distress, my eyes are indeed filled with tears, and my mind is torn. What became of his condition?"

Shri Bhagavan said:

[3] "O daughter of the Mountain King! O Goddess! Blessed and brightly shining is your mind, whose heart is torn upon hearing the distress of a Kaula."

[4] "Seeing the fierce forms and the enraged Virupaksha, he [the Brahmin] recited the Karunya Lahari Stotra (The Wave of Compassion Hymn) spoken by Narada."

> *Note: Reading 'ugrarūpān' for the slightly corrupt text. The manuscript attributes the following verse to 'Shiva', which is likely a scribal shorthand for the Brahmin 'Shivasharma'.*

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THE KARUNYA LAHARI STOTRAM

Shivasharma said:

[5] "'Whom the sages know as the ancient Prakriti (Primordial Nature), whom the knowers of the secret of the Vedas praise as Vidya (Supreme Knowledge), Her whose form bears the seal of the half-blossomed Shankara (i.e., Ardhanarishvara)—to that Goddess, I, having no other refuge, surrender for refuge.'"

[6] "'For one who is deprived of Your glance, even the woven compositions of words created by speech

become barren. But even by the sweet elixir of this praise of mine, it pleases You, whose heart is overcome with maternal affection.'"

> *Note: Reading the obscure symbol as ūṣaro/kṣāro bhavanti.*

[7] (Partial) "'As Vyoma (Ether), as Bindu, as Nada, as the form of the praiseworthy line (Kundalini), as the body of the Vagbhava bija, as Mother—You, whose true form is the nectar of pure awakening in a still mind, shine in the minds of fortunate [people]...'"

[7] (Continuation) "...[in the minds] of fortunate people."

[8] "Those whose bodies constantly display a multitude of thrills (horripilation), whose eyes are constantly flowing with tears, and who worship Your feet with words of faltering syllables—O Mother, they alone are truly blessed in the worlds!"

[9] "Even if the head of a God is raised to You for a desired object, You make it bow down. For those who practice breath control (pranayama) with their minds entirely fixed on You, there are no specific penances [left to perform] by anyone in any way."

[10] "Rising from the cavity of the root-basin (Muladhara chakra), O Bhavani, having pierced the six lotuses (chakras) like a flashing creeper of lightning, You again enter there [the Sahasrara] in the form of the supreme immortal nectar flowing from the moon in the eternal sphere."

[11] "When Madana (the God of Love) was burned [by Shiva], the charming action of Your side-glances caused that one [Kama] to sprout in manifold ways. Since then, O Goddess, the moon-crested God (Shiva)

keeps his forehead-eye closed like a bud, as if out of shame!"

> *Note: A poetic conceit—Shiva keeps his third eye closed out of embarrassment because his act of burning Kama to ashes was easily undone by the beauty of the Goddess's eyes, which resurrected desire within him.*

[12] "That Kapalin (Shiva)—whose origin is unknown, whose lineage is uncomprehended, and who is a homeless wanderer—was made to have a companion. He became known (or awakened), O Daughter of the Mountain King, [only] by You taking his hand in marriage!"

[13] (Partial) "The garment of animal skin, the smearing of auspicious ash, the wandering for alms, the dancing in the burial ground, and being surrounded by a host of vetalas (ghouls)—all these bear a [new] splendor for Shambhu (Shiva), O Girija, due to Your companionship! In the play of destroying the eon, the skilled..."

[14] (Continuation) "Those fierce Tandava dances of Shiva (the wielder of the broken axe), softened by Your glance, O Mother, transform into playful, graceful acts for the prosperity of the world."

[15] "When a creature is in its final body (paschima-tanu - the last incarnation before liberation), and when there is an equilibrium of its karma, You, O Auspicious One, through the refuge of the Guru's glance, destroy its entire mass of attachments in a mere moment. Out of compassion, You become the Shambhava initiation of supreme knowledge."

[16] "He in whose mind You manifest—adorned with pearl ornaments, glowing like fresh coral, and shining like the star-studded twilight—he alone becomes the God of Love (Smara/Cupid) for the beauties of the three worlds, even without wielding the five arrows."

[17] "Those who meditate upon You as the Goddess of Nectar (Amriteshwari), who nourishes the worlds with the nets of Her rays flowing with immortal nectar—they indeed easily overcome, O Mother, the boundary of Time, which is uncrossable even by the best of gods starting with Brahma."

[18] "He who remembers You in his heart, O Mother, as seated on a lotus, radiant like the autumn moon, holding a crystal rosary, a book, and a water-pot, with hands exhibiting the Vyakhya-mudra (the gesture of

exposition)—he becomes the supreme emperor of all poets and logicians in the world."

> *Note: This verse invokes the Goddess in Her Saraswati/ Brahmi form.*

[19] (Partial) "I praise You indeed in the form of a Shabari (a tribal huntress)... wearing a tied crown-ornament, bearing a mass of hair adorned with peacock feathers, glowing with a necklace made of a string of gunja berries upon fresh breasts, dark-complexioned, coral-lipped, and tender-handed..."

[19] (End fragment) "...O Lord."

[20] "'Why are you not embraced with half of His playful body, O beautifully-eyebrowed one? The male half of the Lord has been purchased by You!'—I think these joking words of Your female companions are silenced by Your gentle smile, O Goddess."

[21] "This ocean of illusion (Maya)—crowded with a multitude of bubbles that are the universes, and garlanded with waves of various sorrows—miraculously goes to instant dissolution in the continuous, great submarine fire of Your supreme knowledge."

[22] "Dakshayani, Kutili, Guharani, Katyayani, Kamala, Kalavati—even though She is ultimately the one true Supreme Goddess (Bhagavati), She manifests in manifold ways, indeed like a dancer."

[23] "Your form, O Sovereign Goddess, whose nature is bliss, and which culminates as the primal sound (Nada) in the unstruck center (Anahata chakra), is comprehended by the inward-facing mind. The fortunate ones praise it with tears in their eyes and hair standing on end."

[24] "You are the moonlight in the moon; You are the brilliance of the sun; You are consciousness in the soul (Purusha); You are the strength in the wind; You are the sweetness in water; You are the heat in fire. Thus, the entire universe would be utterly devoid of essence without You."

[25] "That the stars move in the sky, that the cloud produces waters in the atmosphere, that the earth bears [everything], that the wind blows, that the fire burns upwards... all that, indeed, only by [Your] command."

[26] "When You desire contraction (withdrawal), O Mountain-born Goddess, then You are certainly nameless and formless in the darkness [beyond] speech and thought. Alternatively, when You approach expansion (manifestation), then the counting of Your names and forms becomes easy."

[27] "O Goddess, having bowed to You for the sake of enjoyment, the fortunate ones—having turned thousands of abodes of lotuses (i.e., wealth/Lakshmi) into their maidservants—wander for a long time on a mountain formed by a heap of Chintamani gems, right within a grove of Kalpa (wish-fulfilling) trees."

[28] "Ah! All this heat of worldly existence (samsara-tapa) is entirely dependent on You, O Sovereign Goddess; out of compassion, remove it! Indeed, the collection of the sun's rays, having scorched [the earth], is able to pacify its own heat by means of its own rain."

[29] "You are power (Shakti), the body, the presiding deity, the inner soul, knowledge, action, the instruments (senses), the multitude of seats, desire, sovereignty, the abode, and the veils. What is there that You are not, O Goddess with the moon-crest?"

[30] "The Kala (aspect) known as Nivritti (cessation) has arisen in the Earth [element], Pratishtha (establishment) in Water, Vidya (knowledge) in Fire, Shanti (peace) in Wind, and Shantyatita (beyond peace) in Ether. These Kalas indeed form the universe. But the second (supreme) state is far beyond them."

> *Note: In line 9, the scribe wrote 'Nirukti' instead of the standard Shaiva term 'Nivritti', likely a minor scribal error.*

[31] "As long as one does not embrace Your supreme pair of lotus feet in their hearts, O Refuge of the Universe, until then, the manifold... the complex and

crooked planets of logic do not cause the destruction of the sectarians (samayins)."

[32] "Having unified the vehicle of meditation, the sovereign over the sphere of the mind and senses, and having placed it in the vehicle... they bring the stages of Your five causes, O Parvati, to the state of their own seat."

[33] "Among Your gross forms beginning with the earth, the glory of even one of Your forms, O Mother, cannot be adequately spoken of even by the Lord of Speech (Brahma). That You have been praised by me —that is indeed an embarrassment!"

[34] "Those who meditate on You amidst the flooding burn of the six paths (sad-adhva)—possessing the brilliance of millions of fires of time/destruction, yet with a gaze that is a flood of nectar, dark-complexioned, with firm breasts, and eyes half-closed (like buds)—they indeed become the gurus of the world!"

[35] "Some call You the supreme Vidya; some call You the lower; some call You Bliss; some call You Maya; others call You the Universe. But we declare

You to be manifestly the infinite compassion in the form of the Guru!"

[36] "Dark like the petal of a blue lotus, with beautiful smooth hair, Your lovely waist burdened by the heavy mass of hair—what is the use of saying much here? May this supreme [form], O Mother of all worlds, constantly remain present for us!"

[37] "O You who shine with a tender, compassionate side-glance, in the night of the heat of samsara... O exceedingly beautiful one, whose abode is the King of Sri Mantras, who is worshipped by Shiva, Brahma (Dhatri), and Vishnu, be present within me!"

[38] "The central dot (Bindu), the triangle (Trikona), the eight-sided figure (Vasukona), the pair of ten-sided figures (Dashara-yugma), the fourteen-sided figure (Manvasra), the eight-petalled lotus (Nagadala) joined with the sixteen-petalled lotus (Shodashara), the three circles (Vrittatraya), and the three-lined earth-mansion (Dharani-sadana-traya)—this is declared to be the Sri Yantra of the Supreme Goddess!"

[39] [The lamenting Brahmin:] "Because I worship You, O Lord of the Universe, subject to devotion, O You who consist of all forms! Will I never again see [Her] with my beautiful eyes? Alas, alas, I am destroyed! I am killed, I am utterly deceived!"

Shri Bhagavan said:

[40] "Having heard this speech and this King of Hymns, O wise one, the Supreme Goddess came to him to pacify his sorrow."

[41] "Of Sri Vidya, O Shivaa, those who are 'Nityas' by name, residing in fire—they are to be known in the face by hundreds and thousands."

[42] "But those remaining twice-born (Brahmins) who... listen, O Sage! Having come before me, they wandered about with their life-breaths cut off. Seeing them and observing their end, they were indeed destroyed previously..."

[43] "By my command... O soldiers, listen to the terrible power. Having heard the entire narrative, he spoke to them, exceedingly delighted."

[44-45] "Throwing up his arms, he proclaims... [Yama said:] Listen, O foolish-minded ones! I am not capable of punishing those who are endowed with devotion to Durga."

[46-47] "At this very time, the Goddess Vahnivasini (She who dwells in fire) sent a supremely terrible fire into my city. It resembled the fire of cosmic dissolution (Samvarta), burning all ten directions.

Seeing that fire, and endowed with supreme terror... when I was utterly overwhelmed, I went to Vahnivasini."

[48-49] "Going there, I made praises of Sri Vidya, O great soldiers! By reciting the hymn made of [Her] names, which is equal to the Vedas... which is the secret of all the Vedas, Agamas, and Amnayas, and which was spoken by Shiva. Having attained the grace of this [stotra], one becomes wholly devoted to/ subject to Sri Vidya."

> *Note: The text now transitions into Yama reciting the Stotra of the Goddess's names. The numbers immediately following a name indicate its count in the list, while the larger numbers like 50, 51, 52 mark the verse/stanza breaks of the main text.*

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Shri Dharmaraja (Yama) said:

"Sundari (The Beautiful One) - 1, Tripura (Goddess of the Three Cities) - 2, Kama (Desire) - 3, Kamini (The Loving One) - 4, Sadhakapriya (Dear to practitioners) - 5, Amogha (Unfailing/Fruitful) - 6, Satyavacasa (Of truthful speech) - 7, Vimoha (Free from delusion) - 8,

Mohanashini (Destroyer of delusion) - 9." *[End of Verse 50]*

"Amriteshi (Sovereign of Nectar) - 10, Kalyani (The Auspicious One) - 11, Karunya (Compassionate) - 12, Karuna (Compassion itself) - 13, Kala (Art/Lunar Phase) - 14, Kalatita (Beyond attributes/time) - 15, Komalantahkarana (Tender-hearted) - 16, Vishvanayika (Leader of the Universe) - 17." *[End of Verse 51]*

"Vighnahartri (Destroyer of obstacles) - 18, Vighnakartri (Creator of obstacles) - 19, Vighneshi (Sovereign of obstacles) - 20, Vighnadayini (Giver of obstacles) - 21, Kamaksha (Lotus-eyed) - 22, Kamanilaya (Abode of Desire) - 23, Kameshi (Sovereign of Desire) - 24, Bhagamalini (Wearer of the garland of fortune/sun) - 25." *[End of Verse 52]*

"Trikhanda (The Three-sectioned One) - 26, Yonimudra (The gesture of the Source) - 27, Dhenumudra (The gesture of the Cow/Nourishment) - 28, Khechari (She who moves in the void of consciousness) - 29, Vashya (She who subjugates/Can be won over) - 30, Ushma (Warmth/Heat) - 31, Dravini (She who melts/liquefies) - 32, Mohini (The

Enchantress) - 33, Madabhanjani (Destroyer of arrogance) - 34." *[End of Verse 53]*

"Madapriya (Fond of blissful intoxication/wine) - 35, Madaradhya (Worshipped with intoxication) - 36, Madamatta (Joyful/Intoxicated with bliss) - 37, Madonmada (Fiercely intoxicated with ecstasy) - 38, Madada (Giver of intoxication) - 39, Madaghurni (Reeling with ecstasy) - 40, Madangi (Having limbs of bliss) - 41, Madamohini (Deluding through passion) - 42." *[End of Verse 54]*

"Mayanti (She who displays illusion) - 43, Madakalyani (Auspicious in Her bliss) - 44, Madamaya (The Illusion of Bliss) - 45, Madalasa (Languid with ecstasy) - 46, Kala (Art/Lunar Phase) - 47, Kashtha (Measure of Time/Direction) - 48, Kaleshi (Sovereign of Kalas/Time) - 49, Kalpana (Imagination/ Creation) - 50, Kalpakarini (Creator of the Aeons) - 51." *[End of Verse 55]*

"Sukalya (Highly Auspicious) - 52, Komalangi (She with tender limbs) - 53, Vishvamaya (The Illusion of the Universe) - 54, Yugandhari (Bearer of the Ages) - 55, Yugeshi (Sovereign of the Ages) - 56, Yugamaryada (The boundary of the Ages) - 57, Srividya (The Sacred

Knowledge) - 58, Vishvatarini (Savior of the Universe) - 59." *[End of Verse 56]*

"Sundari (The Beautiful One) - 60, Shivaradhya (Worshipped by Shiva) - 61, Vishvamata (Mother of the Universe) - 62, Kulakula (Pertaining to both Kula and Akula paths) - 63, Kuleshi (Sovereign of the Kula) - 64, Kulamaryada (The rule/boundary of the Kula) - 65, Kulachara (The practice of the Kula path) - 66, Kulapriya (Fond of the Kula) - 67." *[End of Verse 57]*

"Anachara Kuladharma (Whose Kaula dharma is beyond orthodox rules) - 68, Brahmavidya (Knowledge of Brahman) - 69, Vimohini (The Great Enchantress) - 70, Sriyantranilaya (Residing in the Sri Yantra) - 71, Yantra (The Mystic Diagram itself) - 72, Yantreshi (Sovereign of Yantras) - 73, Yantranayika (Leader/Goddess of the Yantra) - 74." *[End of Verse 58]*

"Yantraradhya (Worshipped through the Yantra) - 75, Yantravashya (Won over through the Yantra) - 76, Yantrakonanivasini (Residing in the corners of the Yantra) - 77, Amogha (Infallible) - 78, Satyasankalpa (Whose resolves are true) - 79, Satya (Truth itself) - 80, Satyanivasini (Residing in Truth) - 81." *[End of Verse 59]*

"Satyagama (Approached through true scriptures) - 82, Satyavaha (Bearer of Truth) - 83, Satyavapusha (Having a body of Truth) - 84, Jnanapriya (Fond of Knowledge) - 85, Shariravasini Vama (The beautiful Goddess/Vama residing in the body) - 86, Vamama..."

"...[Vamama]rgi (Follower of the left-hand path) - 87, Dakshina (The Rightward/Auspicious One) - 88." *[End of Verse 60]*

"Kaulaki (Belonging to the Kaula) - 89, Kulavashya (Won over by the Kula) - 90, Kulamargapravartini (Advancer of the Kaula path) - 91, Kularadhya (Worshipped by the Kaula) - 92, Kuleshi (Sovereign of the Kula) - 93, Kauliki (Embodiment of Kaula) - 94, Kulanayika (Leader of the Kula) - 95." *[End of Verse 61]*

"Kulakalyanada (Giver of auspiciousness to the Kula) - 96, Kauleyi (Born of the Kula) - 97, Kapalavalidharini (Wearer of a garland of skulls) - 98, Kapalakundala (Wearing skull-earrings) - 99, Kali (The Black Goddess) - 100, Kalika - 101, Kulanashini (Destroyer of the opposing forces/lineage) - 102." *[End of Verse 62]*

"Gita (Sung/Praised) - 103, Gitapriya (Fond of songs) - 104, Kama (Desire/Love) - 105, Sangita (Music) - 106, Nagashalini (Adorned with serpents) - 107."

Having heard this King of Hymns, Vahnivasini became wholly pleased. *[End of Verse 63]*

Amriteshi said:

[64-65] "From today onwards, O highly fortunate Yama, Lord of the city of Samyamani, soldiers must never be sent near a devotee of Bhavani! If a soldier is indeed sent, your destruction will occur, and this position of yours will be lost, there is no doubt."

Yama said:

[66] "Thus shall it be done by me, O Compassionate One, praised by the gods. Destruction should be brought upon those very soldiers who go [there]."

Amriteshi said:

[67] "Choose a boon, O Lord of Gods, O highly intelligent Son of the Sun! I will give even what is un-giveable, having been won over by your words."

Yama said:

[70] "May this very boon be given to me, O You who are affectionate to devotees: May the Supreme Goddess be pleased by this King of Hymns."

> *Note: The scribe skips to number 70 here.*

[71] "[May] Sundari, Mother of the worlds, giver of fearlessness to devotees, without beginning or end...

the Goddess, who is worshipped by the omniscient Agamas."

Amriteshi said:

[72] "And by this King of Hymns, My heart melting with compassion, O God, I was sent by Sri Vidya to protect you."

[73] "The word spoken to you indeed, [regarding] hearing the praise of this King of Hymns... listen to that supreme, joy-causing, and happiness-giving [benefit]!"

[74] "Whoever reads this King of Hymns with devotion once, twice, or even three times a day, O Yama—his merit cannot be counted!"

[75] "Sins go to absolute destruction, and the rising of magical attainments (Siddhis) occurs. Arising from the merits of ten million births, this [stotra] is obtained here."

[76-77] "The sonless obtains a son, the penniless becomes wealthy. The seeker of knowledge obtains knowledge, the seeker of happiness obtains happiness. The seeker of desires obtains his desire,

the seeker of liberation attains liberation. In his house, there is no residence for your messengers [of death]..."

[78] "Go to your own city, may there be auspiciousness for you. Enforce my command, O one of good vows! Fear of a devotee of Bhavani should be kept in your mind, O best of beings."

Yama said:

[79] "Having heard this speech and bowed down to Amriteshwari, I returned to my own city, and likewise did Vahnivasini."

[80-81] "Therefore, I instruct you again and again, O great soldiers: One must never go near a devotee of Bhavani!... By the mere knitting of whose eyebrows, Brahma and the other gods are born indeed, and they dissolve like bubbles... when they fall within the sphere of Her command!"

Thus, in the venerable Kula Yamala, in the Siddhagama of the tradition of all Agamas, the

seventh Yamala (chapter) named 'The Declaration of the King of Hymns' [is concluded]. (7)

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THE EIGHTH YAMALA

Shri Bhagavan said:

[1] "Having heard this speech of Dharmaraja (Yama), those soldiers spoke a pleasing speech, preceded by prostration."

The Soldiers said:

[2] "O Dharmaraja! Ocean of compassion! Lord of the ancestors! O merciful one! By us, who are well-wishers, O God, our own protection has been secured, because..."

[3] "...even by mistake, one must not go, even in a dream or out of delusion, near a devotee of Bhavani! [This we know] by your grace, O highly intelligent one!"

[4] "Now, having shown compassion, tell us, O merciful one, what was the news/outcome of that Brahmin, Shivasharma?"

Dharmaraja said:

[5-6] "Listen, O tigers among soldiers, to the narrative of Shivasharma. Having brought a celestial chariot (vimana) adorned with various jewels, enriched with a network of tinkling bells, and decorated with strings of pearls—having placed the best of Brahmins along with his family into it, the Compassionate Goddess made him liberated while still in his body, and She led him to the world of Shiva!"

[7] "She went, accompanied by the beautiful sounds of various musical instruments and preceded by great worship... the power of the devotees should be known, O great soldiers! One must not go, one must not go, one must not go..."

[8] "...ever! Into whichever world the excellent devotees of the Goddess are to go, the inhabitants of that world, filled with joy, bow down [to them]."

[9] "Into whichever world the celestial chariot of Shivasharma went, the moon, the sun, and all others offered eternal worship."

[10] "Having brought [his chariot] to the eastern direction, endowed with supreme bliss, they bowed down again and again, falling repeatedly [in reverence]."

[11] "[They said:] 'We are blessed, we are highly blessed, into whose range of sight you have come! You are born as a son of the Goddess, worshipped by Brahma, Vishnu, and others.'"

[12] "Thus that best of the Kaulas attained honor everywhere. And by the grace of Sanandana, and by the power of the Kula-dharma..."

[14] "...[he went to] the world of Shiva. Then, manifestly worshipped by Rudra and the other gods with showers of flowers, and by the thirty gods (the Devas) endowed with supreme respect,"

> *Note: The scribe appears to have skipped the number 13.*

[15] "He indeed was born as that Gana (attendant of Shiva) known as Pushpadanta, by whose name the excellent Shiva Mahimna Stotra is famous!"

> *"By the recitation of which the Soul of the Universe, Shankara, attains satisfaction. Having heard this tale, one should make the mind perfectly steady."*

Shri Bhagavan said:

"Having heard this speech spoken by Dharmaraja..."

> *Note: The narrative prepares to shift back to the overarching dialogue.*

[17] "...with respect, those soldiers asked again, their minds greatly satisfied."

The Soldiers said:

[17-18] "O God of Gods! You are blessed, O Yama, Lord of the city of Samyamani! The fruit (benefit) of the Karunya Lahari Stotram has not been heard [by us], O Sovereign!"

[19] "Having shown compassion, completely explain it! We are your followers, O All-pervading One. You are blessed, O Lord of the Ancestors, and we are blessed by you, the Lord."

Shri Dharmaraja (Yama) said:

[20] "You have asked well, O highly fortunate ones, for the welfare of the world! Listen with joy from me to the fruit of the Karunya Lahari Stotram."

[21-22] "Pleased by the Karunya Lahari Stotram, the beautiful Goddess Shivaa (Parvati) sent the Goddess Vahnivasini out of compassion. And She, manifestly pleased, spoke these words with supreme respect, immersed in a flood of bliss, Her mind thrilled and overjoyed."

> *Note: The scribe appears to have merged verses 21 and 22 together in the numbering.*

Shri Vahnivasini said:

[23] "On one side are all the Vedas, and on one side are all the sacrifices (Makhas); even so, they do not equal a sixteenth part (shodashim kalam) of this hymn!"

[24] "Thousands of slayings of Brahmins, hundreds of slayings of women, and every single slaying goes to destruction [are absolved]. This is true, this is true, O highly intelligent one!"

[25] "By the recitation of this [hymn], the attainment of wealth and a lineage of sons and grandsons becomes perfectly established, manifestly, as long as the moon and sun endure!"

> *(Thus ends the) Phalashruti (The hearing of the benefits).*

[26] "...Thus it should be known through the path of the verses, from which perfection arises for the reciters, O best of the twice-born!"

Shri Dharmaraja (Yama) said:

[27] "The declaration of the fruits of the Karunya Lahari Stotram has been spoken. Now, listen to the ultimate conclusion, O best of soldiers!"

[28] "Whoever is established in the Kula-dharma (the Kaula path) and has a fragrant face [from the consumption of ritual substances/wine], even if he is endowed with great sins, he must never be looked upon by the likes of you!"

[29] "For you, going there [near him], destruction is certain, without a doubt. Therefore, one must proceed with utmost caution regarding one with a fragrant face."

> *Note: Verse 29 is not explicitly numbered in the text, but the sentence structure flows into the next prose marker.*

Shri Bhagavan said:

[30] "Having spoken thus, the excellent Dharmaraja, the Lord of Gods and the controller of merit and sin, spoke again for the sake of their firmness."

Shri Dharmaraja said:

[31] "Rising up, O good soldiers, casting aside even the memory of doubt—one must not go, one must never go towards one with a fragrant face!"

Shri Bhagavan said:

[32] "Having heard this speech of the wise Dharmaraja, a firm resolve arose in the soldiers towards the worship of Bhavani."

"Thus, in the venerable Kula Yamala, in the Siddhagama of the tradition of all Agamas, the eighth Yamala (chapter) named 'The Awakening of the Messengers' is concluded. (8)"

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